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ABSTRACT

Using three classic heroes of literature to examine different approaches to leadership, this paper describes the leadership style of each character and then describes a modern counterpart to each style: each of the modern leaders is an educator and facilitator of experiential learning. Cervantes' Don Quixote ("Don Quixote") is used as an example of leadership by unconventional inspiration: Tolstoy's Prince Andrei ("War and Peace") typifies leadership by cynical but sensitive involvement: Hesse's Leo ("Journey to the East") is seen as demonstrating a spiritual and serving style of leadership. The paper concludes with an investigation of March's "garbage can" model and Lindblom's observation of the "science of muddling through," two recent organizational theories that suggest humorous but enlightening views of modern decision-making and leadership. (CM)

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APPROACHES TO LEADERSHIP:
SOME CLASSIC EXAMPLES AND RECENT THEORY
FOR EXPERIENTIAL EDUCATORS

Paper presented to the 7th Annual Conference of

The Association for Experiential Education

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TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Leadership is always encouraged in experiential education. Indeed, a central goal throughout education in general is the fostering of leaders. When we say 'leader,' we may envision presidents and dictators, teachers and principals, bosses and captains, even mothers and fathers. Such images arise almost automatically. We may also imagine leaders as explorers or adventurers, as judges or lawyers, as therapists or social workers, and as public servants or law enforcement officers.

Yet in experiential education we nurture the development of the whole person; we are not very concerned with the position in society that an experiential leader may occupy. Rather we seek a natural evolution of the self, encouraging individuals to grow into someone who relates well with others and who understands and takes care of the world in which we live.

Identifying the qualities of leadership is much harder than imagining the careers of leaders or discussing wholistic philosophies. Those of us in experiential education often speak of courage, compassion, service, and willingness as necessary attributes of good leadership. We look for the strong leader, the quiet leader, the effective leader, the potential leader.

Instead of offering another theory or technique of leadership, this paper reaches back into classical literature to examine three different approaches to leadership. Along with

each of the classic leaders a modern counterpart to that style is described, each one an educator and facilitator of experience. After classic and current examples the paper ends by investigating two recent organizational theories that suggest humorous but enlightening views of modern decision-making and leadership.

Three Classic Leaders and Their Modern Counterparts

For classic exmaples three novels were chosen: Miguel de Cervantes' Don Quixote, Leo Tolstoy's War and Peace, and Hermann Hesse's Journey to the East. Each book features a leader of a different sort. Cervantes' character is the mad and chivalrous Don Quixote. From War and Peace there is the sensitive but often cynical Prince Andrei. For Hesse the leader is Leo, the servant who emerges as guru.

Don Quixote: Inspiring Insanity

> A knight-errant who goes mad for a good reason deserves no thanks or gratitude; the whole point consists in going crazy without cause.
>
> Don Quixote (Cervantes 1964, p. 242)

The tale of Don Quixote's adventures is a long one. In paperback it runs over 1000 pages, with plenty of time to get angry, bored, inspired, and fooled by the antics of Quixote. The man from La Mancha is definitely insane. Quixote attacks windmills and chain gangs. He goes without sleep or food for days and weeks. He imagines himself in one knightly fantasy after another, none of which bears any resemblance to reality.

As a leader Don Quixote has few followers. His only companion is Sancho, his squire--a faithful aide who is just less

neurotic than Quixote. Sancho constantly tries to keep Quixote from getting the two of them mugged or trapped in some encounter, but Sancho is rarely successful.

Quixote's dreams fuel his adventures: he fasts for days with his imagination his only sustenance. All but Sancho think him wholly mad, yet they adapt to his visions time and again. To get Quixote home to his village, his hosts must cage him and feed him tall tales of why he is being escorted back. As the tale of his adventure winds on, one begins to ponder Cervante Cervantes' purpose: why does Quixote continue in his madness? what does he hope to gain? and what is the meaning of insanity anyway?

The irony is that Quixote achieves much of what he desires. Into his reality he draws his companions and compells them to conform to his dreams. Quixote <u>does</u> believe he is slaying dragons and winning battles. In the eyes of others he is stupid stupid and dangerous, yet his life is full and his deeds are many.

What kind of leader is this? Besides being mad, Quixote may be inspiring. He dreams impossible dreams, he could care less about restrictive social fears and conventions, he does whatever he wants whenever he can, and he is fully willing to crash into one brick wall after another. If stubborn,

Quixote is willing and fearless, which is certainly one example of leadership.

A Contemporary Quixote

Is there anyone alive today as mad as Quixote? Perhaps, but whoever that is, is probably locked up. I do have an old friend, however, who has accomplished a variety of feats that many would consider crazy, if admirable.

His name is Jeff Salz. He grew up in New Jersey, but he's done more wild things in the past ten years than any other person I know. When he was sixteen, and a freshman in college, he spent all of Thanksgiving vacation inside the walls of Disneyland. He camped on Tom Sawyer Island, hung out with the plastic-Matterhorn climbers, and was finally apprehended in a rooftop chase through Disneyland. When caught and asked for I.D., Jeff replied, "Sure, I got lots of ideas," and he charmed his way out of trouble. He also wrote a Sunday magazine story about his Disneyland escapade for the Newark Daily News.

A year later Jeff went to the South Pacific for awhile--exploring New Zealand and New Caledonia, among other places. When he turned eighteen, he registered for the draft by writing U.S. Selective Service from a New Caledonia nickel mine to let them know he would be mining for some time.

In 1973 Jeff went to South America for the first time. With three companions he attempted the first traverse of the Patagonian Icecap. They got to the edge of the icecap but used up most of their food and time holed up in snow caves reading James Michener's Hawaii. When they finally retreated

back to the sheep estancia where they began their trek, Jeff waited there with his buddy Steve for four and a half months until the next mailboat reached the estancia to take them out.

A few months later in Patagonia, a slightly different party formed--the Freakers Ball--to climb Cerro Fitzroy,[1] one of the toughest technical climbs in the world. Jeff and Steve joined two New Zealanders, Kevin and David, to assault the 3000-vertical-foot "Super-Couloir" of Fitzroy. When poor weather moved in near the summit, Jeff and David returned while Kevin and Steve went on. Three days later, when Steve and Kevin had not returned, a party went to the base of the Super-Couloir to find Steve's and Kevin's bruised and battered bodies lying lifeless at the bottom of the climb.

Jeff returned to the States several days later, to finish his undergraduate work, and then help start a wilderness education program in California. Every so often Jeff presented a compelling and dramatic slide show of the adventure and tragedy he experienced in Patagonia.

This is not where the story ends, however, nor the loose parallel to Don Quixote. In 1977 Jeff returned to South America for more than a year as the one-man Andean Folk Study Expedition. As with his previous journey there, he received plenty of free or half-priced clothing and equipment from various outfitters. This time Jeff was doing graduate work through a Los Angeles college. He wandered the Argentine backcountry with his tape-recorder, interviewing peasants, herding sheep, and making

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[1] "Cerro" means mountain or peak in Spanish.

an occassional climb. His final adventure last year was a circumnavigation of 12,000-foot-high Lake Titicaca with an old college friend. With assistance from Bolivian backers, Quechuan Indians, and the Bolivian Navy,[2] Jeff and Peggy built a reed boat to make the first sail around the huge inland sea since two Quechuan gods did it in ancient times. The voyage took 100 days, a definite epic. Jeff returned to the U.S. to receive his Master's degree, and to continue teaching and guiding in California.

Jeff is well-loved by his students and his colleagues in the recreation department at San Diego State University, where he teaches their most popular course: "Wilderness and the Leisure Experience". This class is no normal offering--students have to get out in the wilds to pass it. Jeff invites speakers from such diverse fields as humanistic psychology and public administration to talk about wilderness to his classes of more than 200 students.

How is Jeff like Quixote? Some of the answer is probably obvious: Jeff is daring, unconventional, and inspiring. He involves others in his adventures: friends, outfitters, and students. Jeff occasionally goes without food for days at a time, right in San Diego. He refused to get a driver's license until after his first trip to South America, and he's been known to drive the freeways in a Halloween mask with New Jersey plates long since expired. With an infectious wit and an enthusiastic spirit, Jeff leads a full and busy life. He

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[2] Bolivia is a land-locked nation.

might not be as flipped out as the man from La Mancha but Jeff is pursuing the same line of work--a certain kind of chivalry that is rare indeed in our secure and sophisticated culture.

Prince Andrei: Cynical but Sensitive

If Don Quixote is a lengthy story, then Tolstoy's War and Peace seems monstrous. Those who attempt to read War and Peace are admired for their courage in just attacking such a novel. (Perhaps they are also considered bookworm Quixotes.) One cannot afford to read War and Peace casually, for one mixes up the Russian names or forgets crucial preceding passages. Yet plenty of critics consider War and Peace the best novel ever, unmatched in characterization, story, and scope.

In War and Peace Tolstoy introduces a host of leaders old and young, male and female, shrewd and naive. Among them Prince Andrei emerges as a leader far different from Don Quixote. Andrei is quiet, rational, and often reluctant to lead. He is also contemplative, intelligent, well-mannered, and usually cynical. But when called on for leadership, Andrei becomes courageous and effective.

Prince Andrei comes from a wealthy family in the Russian nobility. While in his twenties, married but fatherless, he joins the Czar's army in the first battles with Napoleon in 1805. Andrei is severly wounded and captured by the French, and given up for dead by his family. However, he recovers to return home the night his wife dies in childbirth with his first

son. This tragedy affects him terribly, and he spends the next few years on his own estate in cynical withdrawl. Despite his pessimism, Andrei frees his serfs and provides them with a midwife, a priest, and a school, all radical reforms for his time.

When an old friend visits him in the country, Andrei explains his cynicism:

> I lived for honour and glory. (And after all, what is honour and glory? The same love for others, the desire to do something for them, the desire for their praises.) In that way I lived for others, and not almost but quite spoilt my life. And only since I started living for myself have I found peace. (Tolstoy, p. 657)

Yet Andrei does leave his country estate after four years, inspired by springtime and by a young girl he hears exclaim the joys of existence on a moonlit night. He moves to Petersburg to work in the government, but is soon discouraged by the social and political scene there. Invited to all the right balls and soirees and considered the confidant of the czar's right-hand man, Andrei is repected for his intelligence and quiet personal style. He falls in love with Natasha, the same young girl that inspired him when he left his country retreat. Though she is fifteen years younger, Andrei proposes to Natasha but postpones the wedding a year. They never marry, however, and Andrei rejoins the army as a regiment commander for the war against Napoleon's invasion in 1812. His men enjoy his leadership despite Andrei's tendency for pensiveness. Even the Russian supreme commander asks Andrei to join his staff. But Andrei declines, and is severely wounded in battle. This time he is not captured, but is taken with the retreat behind Moscow to die slowly with

Natasha and his sister at his side. This slow death gives Andrei an opportunity to examine his life. His deathbed manner is disarming to his loved ones, for his surrender to death shows him more aloof and disinterested than ever before.

What can be said of Andrei as a leader? He does not appear an obvious leader, nor an especially inspiring one. Yet his quiet, dignified, almost solemn demeanor commands respect at the estate, in the ballroom, or on the battlefield. A cynic, even a fatalist, is Andrei, but also a realist and a closet romantic, one who comes to terms with his own negativity. His aloofness, social class, and cultivated manner all contribute to his ability to lead. Yet Andrei seems most effective as a leader on a personal basis, among his family or with a close friend. His scepticism and honesty influence those he knows, demonstrating a strong and penetrating approach to leadership.

A Modern-Day Andrei

For a current parallel to Prince Andrei, I can describe a wilderness instructor just as effective as Jeff Salz. He works in the Southwest U.S., usually for Outward Bound. He's a skilled kayakist, a good rock climber, and an infrequent poet. His name is Sturgis Robinson.

The son of a museum director and a concert violinist, Sturgis grew up in New England, attended a couple of private schools, and spent many summers on Martha's Vineyard. He went to college in Arizona where he began a career as an experiential educator.

When instructing in the wilderness, Sturgis often carries

a copy of Winnie-the-Pooh. Around a campfire or during a trail rest, Sturgis might read his students a relevant passage about Pooh, such as the tale of Pooh's "expotition" to the North Pole. Then, on the final night of the trip, Sturgis will recount the last part of Winnie-the-Pooh, when Christopher Robin leaves for good, saying he can no longer play in the woods with Pooh but must return to the "real world" (Milne, pp. 162-168). This episode may bring tears to the eyes of Sturgis's students as he relates an allegory of their own condition.

The next day, however, when the students have left, Sturgis may refer to them as his "kiddies" or "studes" in a casual, off-hand manner, glad to be rid of them and ready for some beer, a trip north, or maybe a little TV watching. It was Sturgis who first pointed out to me that Outward Bound leaders are very good at "23-day intimacy" but less successful at long-term relationships. So here Sturgis mirrors Andrei, sensitive to reality, but cynical about his place in it.

Also like Andrei, Sturgis has a personal style of leadership. He has a natural modesty, not only in relating his successes with students, but in his preference to work in small groups or on a one-to-one basis. Not only personal, Sturgis is personable. In using a children's story to facilitate an adult experience (and he has read Pooh to adults over 50) Sturgis is admitting his own vulnerabilities while recognizing others' weaknesses, too. In such a manner Sturgis is a far cry from the boot-camp images some have of Outward Bound and its "hard, rough" challenges. Wil-

derness experience is scary, for Sturgis and for his students, and Sturgis wants us to remember this. Sturgis at once points out our inflated seriousness and acknowledges our anxieties. This might be called cynical sympathy, and at times we all need a good dose of it.

Leo: The Leader-as-servant

In fine contrast to the lengthy stories of Don Quixote and War and Peace, Hesse's Journey to the East is a brief tale easily read in one sitting. A symbolic and autobiographical novelette, it recounts the author's search for spiritual truths. He joins a league of travelers bound by vows of secrecy to journey through ages as well as places.

One of the servants for these explorers is Leo, a baggage carrier, whom Hesse enjoys for his gaiety, simplicity, and love of animals. One day Hesse asks Leo why "artists sometimes appeared to be only half alive, while their creations seemed so irrefutably alive." Leo's response and the following dialogue ensue:

> "It is just the same with mothers. When they have borne their children and given them their milk and beauty and strength, they themselves become invisible, and no one asks about them any more."
>
> "But that is sad," I said, without really thinking about it very much.
>
> "I do not think it is sadder than all the other things," said Leo. "Perhaps it is sad and yet also beautiful. The law ordains that it be so."
>
> "The law?" I asked curiously. "What law is that, Leo?"
>
> "The law of service. He who wishes to live long must serve, but he who wishes to rule does not live long."
>
> "Then why do so many strive to rule?"
>
> "Because they do not understand. There are few who are born to be masters; they remain happy and healthy. But all the others who have only become masters through endeavor,

end in nothing."
"In what nothing, Leo?"
"For example, in the sanitorium." (Hesse, p. 25)

In the midst of the journey Leo disappears, and though the league members search everywhere for him, he cannot be found. In fact, Leo's disappearance causes conflict among them, and Hesse drops out of the journey soon afterwards.

Hesse remains bothered by Leo's disappearance, however, and many years later locates Leo living alone in a village. Leo refuses to recognize Hesse at first, and Hesse grows distraught over Leo's lack of sympathy. After Hesse writes Leo a long, impassioned letter and falls into a deep sleep, he awakes to find Leo in his home.

Leo has come to take Hesse before the league's High Throne to pass judgment on Hesse's actions. Upon arrival at the High Throne, Leo disappears. Only after the evidence against Hesse is presented does Leo reappear--as the president of the league to pass judgment on Hesse! This shocking surprise is the moment of truth for Hesse as he realizes his lack of adherence to the league's rules and principles, and acknowledges his egotism in wanting fame for publishing an account of the journey. More importantly, he sees the futility of his years of loneliness and confusion outside the league. Finally, Hesse realizes that his soul is merging with his guru Leo's, that as "he must grow, I must disappear" (Hesse, p. 108).

This third approach to leadership is quite different from Quixote or Andrei. Leo leads by serving; he even leads by disappearing. This masking of who-is-leader provokes the unknowing

followers. The example of gentle servitude is a spiritual one; the lesson condemns material achievement and encourages a simple, peaceful existence. Leo becomes the "happy and healthy" master who lives long by serving (Hesse, p. 47). Hesse remarks throughout Journey to the East on Leo's nimble walk and friendly manner, and when Hesse finds Leo years after the journey Leo appears not to have changed at all while Hesse has changed considerably. The picture Hesse paints of Leo is of an ageless, wise, and kind leader-as-servant. Leo masters himself, becoming superior to all others who are unwilling to master themselves.

A Spiritual but Subtle Example

Offering a current example of leadership like the servant-guru Leo is difficult. Leo was more an archetype for Hesse than a character. Certainly there are many religious leaders today that can be said to serve their followers, but their roles are less subtle than Leo's.[3] In experiential eduation programs there are those who hold low-status jobs but accomplish critical tasks because they are "servants": the secretary who keeps the whole program coherent, the accountant that keeps it solvent, the logistics person that maintains or repairs crucial equipment.

For a modern counterpart to Hesse's Leo, I can tell you about another leader named Jeff. He is Jeff Kiely, currently

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[3] For example, there are Western gurus from Billy Graham to Jim Jones, and Eastern swamis like Transcendental Meditation's Maharishi Mahesh Yogi.

an adult education program director on an Indian reservation in New Mexico. As an Anglo, Jeff is in a tiny minority in an already tiny community. What Anglos there are in his town are Mormon, but Jeff is a Baha'i.

His Baha'i faith needs some explanation. The Baha'i religion began in Persia in the 1800's. Baha'i goals are both spiritual and worldly; their objectives include complete sexual equality, universal education, and a worldwide language--all of this to encourage the oneness of humanity on the planet and with God. All Baha'is are encouraged to be cheerful, temperate, and non-political.

Jeff Kiely is an exemplary Baha'i. He smiles a great deal, and his joy is genuine. He does not drink alcohol or smoke marijuana, and probably never will. Politics amuse Jeff more than they excite or bore him. And nothing in Jeff's manner indicates a self-righteousness about his daily conduct.

I first met Jeff when he transferred to the same small college I was attending. Jeff's goals were not unusual at first; he just wanted to take some liberal arts courses and get a bachelor's degree. But in his first quarter at college, Jeff was already serving. He set up an "information exchange" at the college that was for everyone--students, faculty, or staff. This information could be about anything: meetings, classes, trips, concerts, or points of view. The Information Exchange, just a group of students, began publishing a mimeographed, semi-weekly listing of all this information. And the IE acquired a room staffed by various volunteers where anyone could come to find

out, enhance, correct, or change information for other members of the college community. This all sounds simple enough, but its effect was quietly dramatic. For the first time the college had a service that clarified communication. In fact, the IE listing replaced the college's newspaper, which had been an irregular event anyway. Having an actual room encouraged personal communication, too, for it became a safe place for inquiry and discussion of college happenings. The college was an offbeat school that went through innovation after innovation during its hectic existence in the late 60's and early 70's, and the IE served to squash rumors and get facts straight.

Jeff went on to graduate, contributing other positive changes to his college. Then he taught school in East Africa for two years, returning to the U.S. to work on a master's in education. From that, Jeff moved to this present endeavor with a Navajo school district, eventually marrying a Navajo woman.

Where Jeff parallels Hesse's Leo is in his apparently instinctive desire to serve others. Jeff is not with the Navajo people to "help" assimilate them into mainstream American culture. Rather he wants to represent a "new culture which calls forth the strength and beauty of the Navajo culture and seeks new applications and expressions of that strength and beauty."[4] Jeff has served his school district in many ways, the most practical of which may be his securing every one of ten grants he has proposed to federal and tribal agencies to

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[4] Personal communication from Jeff Kiely, May 1979.

assist his adult education program.

Obviously, Jeff also parallels Leo in applying spiritual principles to his daily life. He has an infectious enthusiasm in a depressed and depressing community. He is a teetoaler in a region with a high rate of alcoholism. He proposes reforms that have a spiritual and social purpose without worrying about political ramifiactions and considerations. Jeff's devotion to Baha'i tenets and to his community become a unique example to the staff and students with which he works. He is a leader without occupying a top position in his school; he is a master of his own life without having to flaunt it. This example of a spiritual and serving style of leadership is subtle, if even conscious. Jeff continues a task he admits is difficult, and he continues his simple but joyous life with consistency and without glory.

Two Examples of Organizational Theory Applied to Leadership

The examples of Quixote/Jeff, Andrei/Sturgis, and Leo/Jeff offer distinct methods of leading. I have proposed that such approaches are classic ones outlined in famous literature and used by contemporary educators.

In addition to the three models, and other classic styles, recent suggestions from the study of organizations contribute to to an understanding of leadership. Among the already considerable body of organizational theories are two unique and humorous notions: March's "garbage-can" model, and Lindblom's observation

of the "science of muddling through."

Both of these notions appear to have little circulation among today's teachers and educators. This may be a function of organizational researchers being the prime consumers of organizational reasearch. However, the two theories discussed below seem especially relevant to experiential educators, mainly because experiential educators often find themselves in low-budget, high-activity, too-little-time situations.

Providing Garbage Cans

In a study of college presidents entitled Leadership and Ambiguity, James March and Michael Cohen recommend several ways of viewing and leading a university. They initially define the university as an "organized anarchy," a term easily applied to most experiential programs. Without condemnation March and Cohen observe that organized anarchies exist with "inconsistent and ill-defined preferences," "trial-and-error procedures," and a constant turnover of participants (Cohen and March, p.2-3). Leading this type of an organization may seem impossible, but March and Cohen suggest a series of steps to manage such an affair.

One of their particular rules for making decisions is to provide "garbage cans" (p. 211). Because opportunities for making decisions are "fundamentally ambiguous stimuli," it is suggested that:

> a key to understanding the processes within organizations is to view a choice opportunity as a garbage can into which various problems and solutions can be dumped by participants... (p. 81)

Often educational program leaders must collectively decide on a variety of issues and problems. When a decision-making session begins, a common tendency is to enter a host of inter-related problems into the discussion. March and Cohen suggest that initial topics in such meetings be the garbage cans into which attendant problems can be dumped. For example, initial talk of the construction of a ropes course may give rise to general safety concerns. Including more women in high-activity curriculum may foster a long dialogue on sexism. Since decision-makers, i.e., organizational leaders, want to solve problems and make sure their own personal concerns are addressed, March recommends that highly important topics be scheduled late in a meeting, rather than early when garbage cans should, and probably will, be filled.

The Expereince of Muddling Through

Charles Lindblom offered a view of organizational leadership twenty years ago in describing the process of "muddling through." Though not out to poke fun at public administrators, Lindblom does observe that government leaders formulate policy by "successive limited comparisons" (Lindblom, p. 87). Such a theory of decision-making is defensible and realistic for Lindblom. As well, it is as applicable to experiential leaders as March's call for garbage cans.

Opposing traditional thinking that proficient leaders clarify their goals, examine all options, and rely on rational theory, Lindblom argues that such an approach is impossible for all but the simplest problems because of natural limits on time

and intelligence (Sharkansky, p. 10). Instead, "incrementalism" or "muddling through" describes how organizations operate, i.e., progress is accomplished in small increments because it is the adaptable, compatible course (Lindblom, p. 79).

For Lindblom a program's goals and values are selected indistinct from its available options (p. 81). The end goal for experiential education can vary from teacher to teacher. Is the end self-reliance, practical skill acquisition, strong interpersonal sensitivity, or all of these? Is the means group participation, individual reflection, hands-on work, or some combination? Furthermore, is a list of ends or means exhaustive for experiential education?

When decision-makers find themselves agreeing on a particular course of action, Lindblom claims that this is the sole test of a good policy, <u>whether</u> <u>or</u> <u>not</u> everyone agrees it is the best means (pp. 83-84). If a small experiential program is hard-pressed for financial backing, its leaders may agree that each of them will ask for a donation from every rich relative they have; however, this does not mean that each leader believes their agreed decision is the best means. Perhaps one decision-maker feels a foundation grant would be best, but has no time to write a proposal. Another leader might think a benefit concert is a solid solution, but does not know how to organize one.

When analysis of values, goals, means, and policies is constantly limited, what more can be expected than successive limited comparisons? In fact, Lindblom proposes that such is "indeed a method or system; it is not a failure of method for

which administrators ought to apologize" (Lindblom, p.87). Muddling through, then, is not only a theory of organizational leadership, nor how leaders might as well operate, but is actually the way most organizations function.

Final Note

This paper is wide-ranging. It suggests few original ideas, but relies on previous examples and theories. It covers windmill-slaughtering, Patagonian treks, czarist Russia, Winnie-the-Pooh, spiritual values, and particular notions of how to run organizations. The classic examples were deliberately chosen for their distinctiveness, and the organizational theories for their humorous appropriateness. The hope is that such models are useful to experiential educators, and worthy of discussion by such practioners.

All of this seems relevant because leadership is such an important goal for participants in experiential learning. People can lead by unconventional inspiration, by cynical but sensitive involvement, and by spiritual values of service to others. Indeed, leaders may combine these qualities and many others. They may also muddle through providing garbage cans.

Acknowledgments:

Had I not attended Professor James March's class, "Leadership in Organizations," at Stanford, most of the material for this paper would have been overlooked. His required texts included War and Peace and Don Quixote, and his articulate lectures were inspiration both crazy and sane. As well, Professor Michael Kirst's course on the politics of education provided my first exposure to "muddling through."

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